

Jewry (excluding Soviet Russia, where Zionist collections are illegal) amounted in those eleven years to eight shillings per head. In South Africa and Canada the *per capita* contribution is much higher—Zionism there is strong and the Jews prosperous. On the other hand, the low average in Poland is due to the poverty of the Polish Jews, to whom a shilling means more than ten or twenty shillings to Jews in some other countries.

With the East European Jews, Zionism has converted a vague hope or idea into a concrete, practicable programme, and focussed their desires for national survival; through it Jewish life has acquired sense and substance. For many West European Jews, especially of the younger generation, Zionism has called a halt on the road to assimilation; it has shown them the way by which the Jews can once more attain a life of their own, and regain their position among the nations. The numb indifference, characteristic of Jewish life at the end of the nineteenth century, has given way to movement and work. Moreover, Zionism, by appealing for a joint effort, by creating a world organization, and by holding world congresses, has revived the sense of Jewish unity. It has changed the Jews, who hitherto, at the best, were only prepared to combine for defence against anti-Semitism,

into a community ready to undertake constructive work.

A new justification and impulse were given to the Zionist movement by the anti-Jewish policy adopted in Germany in 1933. The hope of attaining full equality, for which four generations of German Jews had striven, broke down, and in consequence many German Jews gave up the idea of complete assimilation and turned to Zionism. About 8000 Jews, mostly of the younger generation, left Germany for Palestine in the first nine months of 1933; there are, however, among them also many distinguished physicians and scientists, whose coming has raised the level of medicine and science in Palestine.